THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXII—No. 10 **September, 1944**

AS long as we are self-centered, as long as we are satisfied with what we know and what we have, this great Message of Theosophy is not for us. It is for the hungry, for the weary, for those who are desirous of knowledge, for those who see the absolute paucity of what has been put before us as knowledge by those who style themselves our teachers, for those who find no explanation anywhere of the mysteries that surround us, who do not know themselves, who do not understand themselves. For them there is a way; for them there is food in abundance; for them this whole Movement is kept in being by one single will, the Will of the Elder Brothers. —R. C.

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Three Dollars per Annum *Thirty-five Cents per Copy*

Edited and Published by
THE THEOSOPHY COMPANY
245 West 33rd Street, Los Angeles (7), California, U. S. A.

Publisher's Announcements

THEOSOPHY: Established November, 1912, by Robert Crosbie. Published monthly by The Theosophy Company, at Los Angeles, California, U. S. A. This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, but subscriptions may begin with any desired number. All subscriptions, orders for single back numbers, and back volumes, bound or unbound, should be accompanied by the necessary remittance. Price $3.00 per annum; single numbers of the current volume, 35 cents each; back numbers, 50 cents each; back volumes, unbound, $5.00 each; substantially bound in library style, $7.50 each. *Volume I is out of print.*

COMMUNICATIONS: Contributions submitted for publication should be typewritten on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of the magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine when such benefactions are unencumbered and unrestricted. Donors should make their gifts to THE THEOSOPHY COMPANY, of Los Angeles, California, U. S. A., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. These objects are:

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(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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245 West 33rd Street
Los Angeles (7), California, U. S. A.

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Stiffness to principles; tolerance to individuals.—MAZZINI

THEOSOPHY

Vol. XXXII September, 1944 No. 10

A SLOW AWAKENING

THE Theosophical Movement and the Radical Movement have had little in common through the years since 1875, except for the good will to man that is manifestly present in both. The position of the theosophist with respect to "politics" is clearly defined by Madame Blavatsky in the *Key to Theosophy*. Students familiar with her article, "Let Every Man Prove his own Work," know well the limitations of physical philanthropy when undertaken as the major service of one's life, and this criticism applies with equal validity to theories of social reform based on an economic interpretation of history.

There is little in Theosophy to attract persons who are preoccupied with political methods of social change. The old cries of "Do something practical" and "Do it now" obscure for them the practical necessity of obtaining knowledge of man's nature before spending all one's energies in what may be merely peripheral margins of the social problem. Men who have given their lives to the front-line of the social struggle—in what John Steinbeck has called the "dubious battle"—manning picket lines, writing and distributing radical literature, collecting funds for the defense of oppressed working men, speaking on street-corners in behalf of the countless millions who are half-enslaved by commerce and the state—such men are not the kind who will give dispassionate attention to the prophetic utterance of H.P.B., that Communism and Socialism are but disguised conspiracies of brutal force and sluggishness against honest labor. Too many of their hopes have gone into undertakings which this statement briefly casts aside.

The fact remains, however, that, despite the uncompromising position of the philosophy with respect to these organized political-revolutionary movements, many socialists and practical reformers have nevertheless become theosophists and have come to give Theos-

ophy their primary devotion. Back in the days of H.P.B.'s magazine *Lucifer,* theosophists were writing and discussing articles which sought to show the common ground between Socialism and Theosophy. The reason for this mutual sympathy is clear, again, from the pages of the *Key to Theosophy.* Speaking of Buddha and Jesus, H.P.B. wrote:

> Both reformers were ardent philanthropists and practical *altruists —preaching most unmistakably Socialism* of the noblest and highest type. . . . The teachings of both are boundless love for humanity, charity, forgiveness of injury, forgetfulness of self, and pity for the deluded masses; both show the same contempt for riches, and make no difference between *meum* and *tuum.* Their desire was, without revealing to *all* the sacred mysteries of initiation, to give the ignorant and the misled, whose burden in life was too heavy for them, hope enough and an inkling into the truth sufficient to support them in their heaviest hours.

This is the noble Socialism of the Theosophical Movement, the ideal of which was reflected in outline in the radical movements of the nineteenth century, and which, therefore, became a link between the less materialistic of the socialists and the Theosophic teachings. It is the spiritual gravitation of the ideal of Brotherhood which draws men of all persuasions into the orbit of Theosophy, and when once they have cleaved to the Wisdom Religion, misconceptions as to the means of reaching the ideal are slowly overcome through study and practice.

But what did H.P.B. mean when she said that communism and socialism are a betrayal of honest labor? There was, when that statement first appeared (*Theosophist,* October, 1879), little evidence of why it should be true. On the contrary, it may have seemed to some that here the founder of the Theosophical Movement was attacking the cause of social justice as embodied by the social revolutionaries.

Time, however, has helped to clarify her meaning, for in the passage of nearly a century since publication of the Communist Manifesto—a document afire with the righteous zeal of indomitable social revolt—the effects of the materialism in the political conception of reform have slowly become evident. Today, the socialists themselves are beginning to look aghast at the structures which have resulted from their enterprise. Students of social transition, often men with widely differing backgrounds, join in the conclusion that the propaganda and techniques of the radical socialist movement, despite its high ideals, have prepared the way for the enslavements of the totalitarian state.

John T. Flynn, well-known economist, in *As We Go Marching,* shows how socialist ideas of external control slowly molded acceptance for doctrines which were to deprive citizens of their liberty under fascism. It is even a fact that, when the old governmental forms gave way, socialists turned fascists were frequently among those who seized control.

H. R. Cantine Jr., writing in *Retort* for June, presents a socialist critique of the past:

> The primary emphasis of the two main tendencies of the radical movement—Social-Democracy and Bolshevism—and that of many of the smaller groups as well, has been concentrated on the task of achieving control of the state, and a number of the institutions that these radicals have considered essential features of socialism bear a striking resemblance to certain aspects of Statism, a fact which makes it possible for the Stalinists to argue, with their peculiar inverted logic, that Russia has achieved socialism. It is true that the consequences of such institutions as state planning and the nationalization of production have proven, in practice, to be very different from what their radical advocates believed they would be. Social institutions, as radicals have always pointed out in their analyses of capitalism, are not empty forms that can be filled with whatever content one desires; they have a logic of their own. While it would be unjust to maintain that the radicals have deliberately aided the growth of Statism; by working for these institutions, and at least to some extent preparing the public to accept them, they have certainly played a part in that growth. Moreover, in their own organizational structure and general attitudes, they developed along lines that have more in common with Statism than the classless society they have professed to be working to achieve . . . they had already accepted the essential features of class stratification—without realizing it—*before* they had achieved power. Their party organizations were hierarchical in structure, and the position of the leaders—as politicians, journalists or functionaries—was, in relation to the workers, essentially that of a master class. Likewise, their attitude was condescending and arrogant. They were convinced that they alone possessed sufficient theoretical knowledge to build a new society; that the workers were too ignorant to achieve their own emancipation, and were only capable of following orders handed down from above. From this it followed logically that the leaders were justified—in fact obligated—to use every means possible to get themselves into power and stay there.

From England comes evidence of a similar realization. Donald Port, an English socialist, writes in a pamphlet, *The Politics of Peace* that while the bourgeois revolutions of the past were necessary to break the power of feudal control, the politico-demo-

cratic pattern which emerged "has everywhere resulted in the rise of authoritarian bureaucracy. Centralization has indeed become the weapon of the counter-revolution: decentralization the path along which individual initiative may be regained and social responsibility established."

It is the thesis of Ludvig von Mises' latest book, *Omnipotent Government,* that the rise of authoritarianism in government is largely due to the psychology of the radical movement and its plotting for centralized power. Von Mises is an orthodox economist whose book will doubtless be attacked as an apologetic for capitalism. But quite apart from the relevance of this charge, it is evident that the present analysis of the historical role of the radical movement in contributing to the growth of tyrannical governments has suggested itself to observers of widely varying persuasions.

These searching criticisms may be discerned in reflected form in the world of literature. Richard H. Rovere, discussing in the July *Common Sense* the serious books published in America during the war, finds a great reticence among writers with respect to bold declarations that this or that ism is "the solution." It is clear, he says, from "the writing of the moment," that "most of us have lost the standards, the certainties, by which our judgments were made during the Thirties." Social consciousness still inspires the ardent espousal of causes, but only in such restricted fields as racial injustice. Then the issue is clear, but the larger problem of what is really the matter with modern society—on this there is no clear and ready gospel of reform.

Mr. Rovere anticipates that in the immediate future no new social revelation will win easy adherence from our thoroughly chastened liberals and intellectuals:

> I suspect [he writes] that the literature of the next ten or twenty years cannot in the nature of things be the literature of affirmation for which so many critics call. Nor will it be one of irresponsible negation. It will, I think, be a literature of tedious search and tentative judgment—of beginnings, in other words. In the new and intense concern with the individual, the most obvious tendency of recent years, many persons have prophesied the end of the social consciousness that arose in the Thirties. I incline to believe that it is the beginning of a new social consciousness in which the younger writers will try to put first things first. They will seek to master the single man before going on to the mass man. They will seek self-discipline before they urge a new order of social discipline for their fellows. Suspicious of conversion, they will try to bring about understanding

> first. Eventually, they or their successors will try to strike the round affirmative note, but not until they are a great deal more sure of themselves than they are today. When the note is struck, however, it should have a greater chance of ringing true.

The same sort of prescription is offered by Mr. Cantine to the present generation of radicals:

> The task of the radicals is to help the workers overcome their lack of initiative—not to take advantage of it, as they have done so often in the past. . . . Instead of scheming to take over the state, they should be building up the institutions of a new way of life, that is free from the leadership principle, and is based on cooperation and complete social and economic equality.

Here are ideals and conceptions which run on parallel lines with the great Theosophical objectives: a spirit of free inquiry, and *voluntary* efforts at sharing and human brotherhood. Out of the debacle of political reform movements have come these lessons, the fruit of bitter experience, pointing to conclusions which theosophists have been striving to promulgate for well over half a century. It has been a slow awakening, if an inevitable one. In years to come there will be many who have learned the futility of dealing only with effects, and who will be determined to discover with more certainty the causes of human suffering and the massive inequities which civilization imposes on the race. Theosophists have need to study and to understand these currents of changing opinion in the race mind, and to be prepared to help those individuals who declare themselves ready to break with the old patterns of diagnosis, ready to investigate the "revolutionary" doctrine of the Wisdom Religion.

No more than the followers of the churches, will the liberals and social reformers, as W. Q. Judge put it, come over to us "in a body," for in this interim cycle the path is sought out by individuals singly, and in twos and threes. But notwithstanding the difficulties imposed by race and individual Karma, this *is* the period of transition, or its opening phase, and with every departing year the current of change will become stronger, the appeal of the nascent Buddhi-Manas of tomorrow's cycle more insistent in the heart. As we move toward 1975, the obligations of Theosophists grow with the age. More and more we are called upon to understand the world in which we live and work—a world we cannot help without that sensitive appreciation of others which alone removes the self-protective barriers each ego erects in this brutal and irresponsible age.

FROM "CAVES AND JUNGLES"

III

ABOUT seven years ago* he wrote to me to America, reminding me of our conversation and of a certain promise I had made. Now we saw each other once more in India, his own country, and I failed to see any change wrought in his appearance by all these long years. I was, and looked, quite young, when I first saw him; but the passage of years had not failed to change me into an old woman. As to him, he appeared to me twenty-seven years ago a man of about thirty, and still looked no older, as if time were powerless against him. In England his striking beauty, especially his extraordinary height and stature, together with his eccentric refusal to be presented to the Queen—an honour many a high-born Hindu has sought, coming over on purpose—excited the public notice and the attention of the newspapers. The newspaper-men of those days, when the influence of Byron was still great, discussed the "wild Rajput" with untiring pens, calling him "Raja-Misanthrope," and "Prince Jalma-Sampson," and inventing fables about him all the time he stayed in England.

All this taken together was well calculated to fill me with consuming curiosity, and to absorb my thoughts till I forgot every exterior circumstance, sitting and staring at him in no wise less intensely than Narayan.

I gazed at the remarkable face of Gulab-Lal-Sing with a mixed feeling of indescribable fear and enthusiastic admiration; recalling the mysterious death of the Karli tiger, my own miraculous escape a few hours ago in Bagh, and many other incidents too many to relate. It was only a few hours since he appeared to us in the morning, and yet what a number of strange ideas, of puzzling occurrences, how many enigmas his presence stirred in our minds! The magic circle of my revolving thoughts grew too much for me. "What does all this mean!" I exclaimed to myself, trying to shake off my torpor, and struggling to find words for my meditation. "Who is this being whom I saw so many years ago, jubilant with manhood and life, and now see again, as young and as full of life, only still more austere, still more incomprehensible. After all, maybe it is his brother, or even his son?" thought I, trying to calm myself, but with no result. "No! There is no use doubting; it is he himself, it is the same face,

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*The letters which compose *From the Caves and Jungles of Hindostan* were written by H. P. Blavatsky during 1879 and 1880. This is the third in a series of extracts which began in the July issue. Madame Blavatsky is here speaking of the Takur, Gulab-Lal-Sing. —Eds. THEOSOPHY

the same little scar on the left temple. But, as a quarter of a century ago, so now: no wrinkles on those beautiful classic features; not a white hair in this thick, jet-black mane: and, in moments of silence, the same expression of perfect rest on that face, calm as a statue of living bronze. What a strange expression, and what a wonderful Sphinx-like face!"

"Not a very brilliant comparison, my old friend!" suddenly spoke the Takur, and a good-natured laughing note rang in his voice, whilst I shuddered and grew red like a naughty schoolgirl. "This comparison is so inaccurate that it decidedly sins against history in two important points. *Primo,* the Sphinx is a lion; so am I, as indicates the word Sing in my name; but the Sphinx is winged, and I am not. *Secondo,* the Sphinx is a woman as well as a winged lion, but the Rajput Sinhas never had anything effeminate in their characters. Besides, the Sphinx is the daughter of Chimera, or Echidna, who were neither beautiful nor good; and so you might have chosen a more flattering and a less inaccurate comparison!"

I simply gasped in my utter confusion, and he gave vent to his merriment, which by no means relieved me. "Shall I give you some good advice?" continued Gulab-Sing, changing his tone for a more serious one. "Don't trouble your head with such vain speculations. The day when this riddle yields its solution, the Rajput Sphinx will not seek destruction in the waves of the sea; but, believe me, it won't bring any profit to the Russian Œdipus either. You already know every detail you ever will learn. So leave the rest to our respective fates."

And he rose because the Babu and Mulji had informed us that the ferry-boat was ready to start, and were shouting and making signs to us to hasten.

"Just let me finish," said Mr. Y—. "I have nearly done. Just an additional touch or two."

"Let us see your work. Hand it round!" insisted the colonel and Miss X—, who had just left her haven of refuge in the carriage, and joined us still half asleep. Mr. Y— hurriedly added a few more touches to his drawing and rose to collect his brushes and pencils.

We glanced at his fresh wet picture and opened our eyes in astonishment. There was no lake on it, no woody shores, and no velvety mists that covered the distant island at this moment. Instead of all this we saw a charming sea view; thick clusters of shapely palm trees scattered over the chalky cliffs of the littoral; a fortress-like bunga-

low with balconies and a flat roof, an elephant standing at its entrance, and a native boat on the crest of a foaming billow.

"Now what is this view, sir?" wondered the colonel. "As if it was worth your while to sit in the sun, and detain us all, to draw fancy pictures out of your head!"

"What on earth are you talking about?" exclaimed Mr. Y—. "Do you mean to say you do not recognize the lake?"

"Listen to him—the lake! Where is the lake, if you please? Were you asleep, or what?"

By this time all our party had gathered round the colonel who held the drawing. Narayan uttered an exclamation, and stood still, the very image of bewilderment past description.

"I know the place!" said he at last. "This is Dayri-Bol, the country house of the Takur-Sahib. I know it. Last year, during the famine, I lived there for two months."

I was the first to grasp the meaning of it all, but something prevented me from speaking at once.

At last Mr. Y— finished arranging and packing his things, and approached us in his usual lazy, careless way, but his face showed traces of vexation. He was evidently bored by our persistency in seeing a sea where there was nothing but the corner of a lake. But at the first sight of his unlucky sketch his countenance suddenly changed. He grew so pale, and the expression of his face became so piteously distraught that it was painful to see.

He turned and re-turned the piece of Bristol board, then rushed like a madman to his drawing portfolio and turned the whole contents out, ransacking and scattering over the sand hundreds of sketches and of loose papers. Evidently failing to find what he was looking for, he glanced again at his sea-view, and suddenly covering his face with his hands totally collapsed.

We all remained silent, exchanging glances of wonder and pity, and heedless of the Takur, who stood on the ferry boat, vainly calling to us to join him.

"Look here, Y—!" timidly spoke the kind-hearted colonel, as if addressing a sick child. "Are you sure you remember drawing this view?"

Mr. Y— did not give any answer, as if gathering strength and thinking it over. After a few moments he answered in hoarse and tremulous tones: "Yes, I do remember. Of course I made this sketch, but I made it from Nature. I painted only what I saw. And it is that very certainty which upsets me so."

"But why should you be upset, my dear fellow? Collect yourself! What happened to you is neither shameful nor dreadful. It is only the result of the temporary influence of one dominant will over another, less powerful. You simply acted under 'biological influence,' to use the expression of Dr. Carpenter."

"That is what I am most afraid of. . . . I remember everything now. I have been busy over this view more than an hour. I saw it directly I chose the spot, and seeing it all the while on the opposite shore I could not suspect anything uncanny. I was perfectly conscious, . . . or, shall I say, I fancied I was conscious of putting down on paper what every one of you had before your eyes. I had lost every notion of the place as I saw it before I began to sketch, and as I see it now. But how do you account for it? Good gracious! am I to believe that these confounded Hindus really possess the mystery of this trick? I tell you, colonel, I shall go mad if I don't understand it all!"

"No fear of that, Mr. Y—," said Narayan with a triumphant twinkle in his eyes. "You will simply lose the right to deny Yoga-Vidya, the great ancient science of my country."

* * * * *

"Now Narayan, it is your turn," said I. "Have you no story to tell us about the Swami (Dayanand)? And do you not look up to him as your Guru?"

"I have only one Guru, and only one God on earth, as in heaven," answered Narayan; and I saw that he was very unwilling to speak. "And while I live I shall not desert them."

"I know who is his Guru and his God!" thoughtlessly exclaimed the quick-tongued Babu. "It is the Takur-Sahib. In his person both coincide in the eyes of Narayan."

"You ought to be ashamed to talk such nonsense, Babu," coldly remarked Gulab-Sing. "I do not think myself worthy of being anybody's Guru. As to my being a god, the mere words are a blasphemy, and I must ask you not to repeat them."

* * * * *

"Do you know," said the Takur, smiling in his usual mysterious way, "I am going to treat you to a concert. To-night you shall be witness of a very interesting natural phenomenon connected with this island."

"Do you mean that island there?" asked the colonel.

The island was a tiny one, and so overgrown with tall reeds that, from a distance, it looked like a pyramidal basket of verdure. With the exception of a colony of monkeys, who bustled away to a few mango trees at our approach, the place seemed uninhabited. In this virgin forest of thick grass there was no trace of human life. Seeing the word *grass* the reader must not forget that it is not the grass of Europe I mean; the grass under which we stood, like insects under a rhubarb leaf, waved its feathery, many-coloured plumes much above the head of Gulab-Sing (who stood six feet and a half in his stockings), and of Narayan, who measured hardly an inch less. From the distance it looked like a waving sea of black, yellow, blue, and especially of rose and green. On landing, we discovered that it consisted of separate thickets of bamboos, mixed up with the gigantic sirka reeds, which rose as high as the tops of the mangos.

It is impossible to imagine anything prettier and more graceful than the bamboos and sirka. The isolated tufts of bamboos show, in spite of their size, that they are nothing but grass, because the least gust of wind shakes them, and their green crests begin to nod like heads adorned with long ostrich plumes. There were some bamboos there fifty or sixty feet high. From time to time we heard a light metallic rustle in the reeds, but none of us paid much attention to it.

* * * * *

The sun had set. . . . As the last golden ray disappeared on the horizon, a gauze-like veil of pale lilac fell over the world. But as every moment decreased the transparency of this tropical twilight, the tint gradually lost its softness and became darker and darker. It looked as if an invisible painter, unceasingly moving his gigantic brush, swiftly laid one coat of paint over the other, ever changing the exquisite background of our islet. The phosphoric candles of the fireflies began to twinkle here and there, shining brightly against the black trunks of the trees, and lost again on the silvery background of opalescent evening sky. But in a few minutes more thousands of these living sparks, precursors of Queen Night, played round us, pouring like a golden cascade over the trees, and dancing in the air above the grass and the dark lake. . . .

Sitting round the fire we talked, lowering our voices as if afraid of awaking night. . . . We were waiting for the "concert" which the Takur had promised us.

"Be patient," said he, "the musicians will not appear before the moon rises."

A STUDENT'S MUSINGS

MATTER is the power to be seen, hence the power of being divided. All objectivity resides in separateness and comparisons.

Spirit is the power to see, to see many at once and many in one; the power that is everywhere and embraces all things, hence, is *unity* itself.

To see—unity; to be seen—separateness. Hence, unity cannot be found in the objects of sight. All our societies, our leagues, associations, laws, codes, being of the seen and not of the seer, must fail to bring unity to mankind.

Men in the mass seek to satisfy the hunger for unity by material bonds. Hunger is a yearning for unity with matter under the form of food. At best, this maintains physical life, which is the playground of separateness. At worst, appetite becomes vice, disease, deepening separateness.

The longing of man and woman for one another is a rigid bond of steel that holds hearts apart at an irreducible distance, in the very act of binding. It is a tie whose existence depends on the ever-present thought of *differences,* and it is a union that sets impassable barriers of thought, will and feeling, between the halves of the human race.

Men must live, and races must survive. Let these matters proceed according to the order of nature, but let the wise not mistake a means for an end, or dream that unity can be found in relations founded wholly on dreams of diversity. Let not the pursuit of unity on the plane of opposites blind the seeker to the direction in which lies true unity and the end of aching unfulfillment.

* * * * *

Hand in hand a young couple strolls through a cemetery embowered, as heedless of the death beneath as that death is heedless of the ignorant, exuberant life above.

"John Quintus Lovegod, 1813-1894. Rest In Peace."

"Do you suppose that old boy was as queer as his name?"

"No doubt! They were all queer then!"

(What generation will be called "queer" by youth in the Atlantean towers of 2044?)

But in the circumambient ether, perhaps an arm's length away by *our* measure, John Quintus Lovegod, thought by them to be a pinch of dust lying amid yellowing bones, is busily renewing his youth all the while. His critics are older; they are moving away from the flush of juvenescence even as he moves toward resurgence.

The day of neither is over. The "Day" for neither is come. None suspects.

* * * * *

A student of the *Gita* asked, "If we are all supposed to be engaged in the battle of the higher nature against the lower, why is the special warrior caste, the *Kshatriya,* represented by Arjuna?"

Whatever we may be *supposed* to be doing, not all of us are *in* that fight, and those who are, have mostly approached it hesitantly, circuitously.

To go with the changing tides of popular thought and feeling, to be loyally, unquestioningly subservient to whatever be the established ruler—this is to be the servant, the *Sudra,* serving with equal facility both good and evil masters.

To walk in the market-place of the soul, seeking the higher without trading too much of the lower therefor, is to be the merchant, the *Vaishya.*

To learn at last that no further compromise is possible, that all hesitance, all bargaining, has failed to avert one jot of the final struggle, has but delayed that struggle, has added thereto great Karmic interest—to see this is to drop the purse and seize the sword, knowing that it is now win or die. To see this is to enter the *Kshatriya* lines.

To come victorious to the end of the subjugation of self is to become *Brahmin,* the wise, the peaceful, unoffending. To join in one nature the loyalty of the servant, the craft of the merchant, the strength of the warrior, and Wisdom: this is to become Krishna, beyond all castes, beyond servitude, beyond bargaining, beyond the sword.

* * * * *

We think too much of our own progress or lack thereof, suffer too much over our delinquencies, bathe too much in the aroma of well-being that arises from our occasional good deeds.

In the end our sins and our virtues are the dust of yesterday. What is left is not what we have seemed to ourselves, but what we have *been* to others. In time the spot where we have stood will be a mystery, a vacuum, to those who follow us, and the only signifi-

cance to our presence on earth will then reside in the immortal influences for good or evil emanated from the forgotten presence that was our earthly simulacrum. Let us then so live that our fortunes and misfortunes, our joys and pains, become as unreal to us as they will be to others in later days. Let us so live that our powers act now only in and through the communal body, as they must after we go.

In such manner is found release from the Great Blindness: when our successive bodies become in our sight as successive clouds of illusion, then only will we learn for ourselves beyond peradventure that there *is* a succession of bodies.

W. Q. Judge On Argument

I do not like arguments. They lead into endless labyrinths and convince no one. For conviction must come from the inner consciousness absorbing a truth.

If you overcome an adversary in argument you do not convince him of any fact—save that you are better posted on your side of the subject than he is on his side; and leave him with no intention of adopting your theories, but of studying to strengthen his own that he may the better combat yours.

It is better to ask permission to state your case clearly, producing your evidence; then leave your cause to mature deliberation in the mind of your adversary.

If you have a truth, and the soil in which you desire to plant your seed is ready, he will receive it. If not, it is quite useless to argue the matter thus setting up vibrations of antagonistic force harmful to both yourself and others.

You may say that Plato point by point combatted all opposition to the theory of the Immortality of the Soul. True; yet, in all the centuries subsequent, how many have believed in the soul's immortality because of the victory of logic compared to those in whose consciousness awoke a conviction from the gentle teachings of Buddha and Jesus?

Controversy belongs chiefly to the intellectual plane, and is seldom waged for the pure spiritual uplifting of humanity.

When we have come into higher conception of brotherly love there will be no argument; for if a brother can not perceive a truth when its evidence is stated then he is not ready.

Seeds are never *beaten* into the unbroken ground, but *sown* in the tilled soil.

SCIENCE AND THE SECRET DOCTRINE

The Return of the Giants

". . . The same gulf which is found to-day between Man and the Ape, goes back with undiminished breadth and depth to the Tertiary period. This fact alone is enough to make its untenability clear." (Dr. F. Pfaff, Prof. of Natural Science in the University of Erlangen.)

. . . even the "Giants" have not been left without their witnesses. . . . To begin with geology; it has already confessed that the older the excavated skeletons, the larger, taller and the more powerful their structure. (*The Secret Doctrine,* 1888, II, 87 fn, and 278.)

SHORTLY after the time of the writing of the *Secret Doctrine,* a powerful bulwark of the "ape ancestor" theory was found in Dubois' "Java Man," *Pithecanthropus Erectus.* Only a fragment of the skull cap of this creature existed, which Dubois, the discoverer, kept sequestrated from observation for decades. When finally and impartially examined, grave doubts arose regarding the significance ascribed to it by Dubois.

Java has now furnished further light on this quasi-fraud, and with it perhaps the most significant of all anthropological discoveries since the Piltdown Man.

Under the title, "Giant Early Man from Java and South China," in *Science* (June 16), Dr. Franz Weidenreich of the American Museum of Natural History writes:

> Java, which stood in the focus of anthropologists fifty years ago when Eugene Dubois first announced the find of the "missing link," *Pithecanthropus erectus,* became a cynosure again when Dr. R. von Koenigswald, of the Geological Survey of Netherlands Indies, made a series of discoveries, each later one always more important than its predecessor. It began, in 1937, with the discovery of a large fragment of a lower jaw found in the Trinil beds of Sangiran. This jaw was much more complete than the one picked up by Dubois from the Trinil beds of Kedung Brubus, in 1891, and later attributed by this author to *Pithecanthropus.* Then followed the surprising discovery, in 1938, of a skull cap—fragmentary too—but much more complete than Dubois' Trinil skull which it resembles as one egg another in general form as well as in details. This specimen proved beyond the slightest doubt that *Pithecanthropus* is morphologically not a giant gibbon, and as such intermediate between ape and man, as Dubois insisted, but a true hominid very like the Peking man, *Sinanthropus pekinsis.*

Thus the "missing link" is missing once more, its representative having moved too far up toward modern respectable society.

> . . . In 1939, von Koenigswald's native collector picked up an upper jaw from the same site from which the skull cap of 1938 had come. This jaw, almost complete, but slightly crushed, was the second surprise. It was in all dimensions larger than any known fossil or recent human jaw; there was a fairly wide gap between the canine and the incisor; the canine was not tusk-like but showed all the peculiarities of the *Sinanthropus* canines; the second molar was larger than the first and the third ones, and finally the palate was smooth and not covered with rugosities. In other words, the jaw exhibited several very distinct simian features beside its general human appearance, a combination never observed before. . . .

In other words, a skull half-breed between ape and man, not in line of descent from one to the other:

> . . . the anthropoids of our day have not existed at any time since the middle Miocene period; when, like all cross breeds, they began to show a tendency, more and more marked as time went on, to return to the type of their first parent, the black and yellow gigantic Lemuro-Atlantean. To search for the "Missing Link" is useless. . . .
>
> Such anthropoids form an exception [the only animal egos fated to become men in this Round] because they were not intended by Nature, but are the direct product and creation of "senseless" man. The Hindus give a divine origin to the apes and monkeys because the men of the Third Race were gods from another plane who had become "senseless" mortals . . . the Hindu sees in the ape but what Manu desired he should: the transformation of species most directly connected with that of the human family, a bastard branch engrafted on their own stock before the final perfection of the latter. (*S.D.* 1, 184-5 fn.)

It has long been known that in physical human heredity the crossing of races does not produce forms whose special characteristics (such as shape of nose, length of jaw, etc.) are harmonious means between those of the parents. Instead, the characteristics are mixtures of those of the progenitors. Such is the nature of the skull here discussed. A prolonged scientific war raged over the Piltdown man, due to a similar issue.

A still later discovery by von Koenigswald, in 1939, from the same vicinity, brought another shock:

> This new and so far latest discovery, with which we were becoming acquainted just before the occupation of Java by the Japanese cut all ways of communication, is again the fragment of a lower jaw. It is undoubtedly a human jaw, but the features which render certain this identification reveal such an early state that they stamp this jaw as the most primitive human skeleton part ever found. However, this is not the only revolutionary disclosure. Not less momentous is

the fact that this jaw exceeds by far in size, especially in thickness, all that is known of any fossil or recent human jaw, including the famous Heidelberg jaw. Contrarily to the latter, the teeth of the new jaw participate in this gigantism.

Von Koenigswald, recognizing at once the human character of the fragment and, of course, also its gigantic proportions, gave the type the name *Meganthropus palaeojavanicus.* So far we have no other word from von Koenigswald, but by labelling the specimen in this way he makes known that he considers the type represented by the jaw as a giant hominid different from *Pithecanthropus.* The new find . . . introduces a completely new and unexpected form into our collection of fossil hominids. . . . When we make an inventory of all the lower or upper jaws of hominids recovered from the Trinil beds, we face the singular and certainly surprising fact that all four differ in size, the smallest being the so-called *Pithecanthropus Erectus* of Kedung Brubus, the largest the *Meganthropus* jaw, while the lower jaw of 1937 and the upper jaw of *Pithecanthropus robustus* fit in between the two extremes, the former again a little smaller than the latter. As these differences in size go hand in hand with differences in morphological characteristics—the larger one is in general more primitive than the succeeding smaller one—it is obvious that we have before us a group of closely related types each derivable from the other in the sequence of their size.

We continue with several statements from Madame Blavatsky:

The antediluvian ancestors of the present elephant and lizard were, perhaps, the mammoth and plesiosaurus; why should not the progenitors of our human race have been the "giants" of the *Vedas,* the *Voluspa,* and the Book of *Genesis*? While it is positively absurd to believe the "transformation of species" to have taken place according to some of the more materialistic views of the evolutionists, it is but natural to think that each genus, beginning with the molluscs and ending with monkey-man, had modified from its own primordial and distinctive forms. (*Isis Unveiled*, I, 153; *S.D.* II, xvi.)

The claim that physical man was originally a colossal pretertiary giant, and that he existed 18,000,000 years ago, must of course appear preposterous to admirers of, and believers in, modern learning. The whole *posse comitatus* of biologists will turn away from the conception of this third race Titan of the Secondary age, a being fit to fight as successfully with the then gigantic monsters of the air, sea, and land, as his forefathers—the ethereal prototype of the Atlantean—had little need to fear that which could not hurt him. (*S.D.* II, 9.)

Thus we not only have a line of descent as indicated by the *Secret Doctrine* teachings in point of size; further we have the fact that H. P. Blavatsky elsewhere named the creature in advance "Meganthropos"—in true scientific fashion!

Meantime, in South China, Dr. von Koenigswald found a huge tooth which he ascribed to a semi-ape form named by him *Gigantopithecus Blacki.* On this, Weidenreich says:

> . . . But the gist of the whole story, which arouses our foremost interest, is the fact that *Gigantopithecus* is not a giant ape, as von Koenigswald assumed, but a giant man and should, therefore, be called "Gigantanthropus." This follows beyond any doubt from the very characteristic pattern of the occlusal surface of the teeth, which differs fundamentally in the structure of the cusps from that of any known anthropoids but agrees even in the minutest details with the hominid pattern as shown by the molars of *Pithecanthropus, Sinanthropus* and even modern man. On the other hand, the form of the teeth, especially that of the third lower molar, and the condition of its root indicate that it has preserved a very primitive character, much more primitive than the known third molars of any fossil hominid. Therefore, we have the same combination which struck us in the human fossils of Java; namely, primitiveness together with gigantic proportions. But in the case of *Gigantopithecus* the gigantism reaches a new climax. The volume of the crown of the third lower molar is about six times larger than the average crown of modern man; compared with the corresponding tooth of the gorilla, it is about twice as large.

Weidenreich computes the size of *Meganthropus* as being about that of a big male gorilla (*i.e.*, about 400 pounds in weight). The reason for his caution in estimating the size of *Gigantopithecus* is quickly seen by applying the rule of weight as increasing as the cube of height. *Gigantopithecus* would be about 800 pounds and, if proportioned like modern man, nine feet tall. It is not very surprising that Weidenreich prefers to let the reader do his own calculating!

After some discussion on geological relationships and possible ages, which indicate that the forms come from the Lower or Middle Pleistocene, Weidenreich says:

> . . . Therefore, neither geological nor morphological facts can be produced against the assumption that *Gigantopithecus* is an ancestral hominid form which has been reduced in size and massiveness as it developed in the direction of modern man . . . the answer to another question which forces itself upon the mind has to be postponed until further evidences are at hand. Are gigantism and massiveness indispensable features of the earliest mankind, and, consequently, characteristic of all human forms; or have they to be regarded as accidental, regional or individual variations as they occur in other mammalian groups? The occurrence of large fossil human skulls

> with very thick individual bones in early or late stages, for instance in *Homo soloensis, Homo rhodesiensis* and in the Heidelberg jaw, seem to indicate that gigantism and massiveness may have been a general or at least a wide-spread character of early mankind.

The Pleistocene is a geologically recent age; the *Secret Doctrine* and even some modern scientists teach that the human race is immensely older. How much larger, then, were still earlier forms?

The gradual decrease in size of the human race is of course in strict scientific correlation with the decrease in the size of animal forms, and one day this will dawn as a blinding light, as a fact so logical and so obvious that a generation of scientists not far from now will wonder whether the skull walls of their immediate ancestors were not almost as substantial as those of *Gigantopithecus*.

Readers of this magazine may recall scattered references,* over a period of years, to discoveries of similar trends, especially in the Americas; which, because they were made by ordinary awkward people without degrees, were never scientifically credited or investigated. Some of these discoveries may now have to be revaluated.

One may count with certainty upon the fact that the teachings of the *Secret Doctrine* upon the subject will go unnoticed, or if noticed, that references to them will be carefully censored out, as has already been the case more than once in scientific literature. Science can never lend itself to the propagation of such "superstitions" as Theosophy—especially when they are true!

Meantime, in a letter well-known to many theosophists, written by a Mahatma in the Eighties, occurs a remark which one may suspect to be no more gratuitous than anything else They wrote:

> . . . The *vril* of the "Coming Age" was the common property of races now extinct. And, as the very existence of those gigantic ancestors of ours is now questioned—though in the *Himavats,* on the very territory belonging to you we have a cave full of the skeletons of these giants—and their huge frames when found are invariably regarded as isolated freaks of nature, so the *vril* or Akás—as we call it—is looked upon as an impossibility, a myth.

One surmises that the Adepts hold trump cards in the matter of the giant races; but that they will not be played until the Movement has ripened to the point where credit will be given where credit is due.

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* "On the Lookout," XI, 386; XII, 377; XVII, 277; and XXV, 138. Also, "Science and the Secret Doctrine," XVIII, 400; XIX, 215; XXI, 222; XXII, 204.

IS THEOSOPHY FOR THE CULTURED CLASSES?

IF theosophical doctrines are to be of any benefit to the race, then they must be for all classes, poor and rich, cultured and uncultured, young and old. Some people think that these doctrines are really only comprehensible by the educated and cultured; that most attention should be paid to these classes, to learned scientific persons, and to those who possess a worldly and powerful reputation. For, they argue, if we can get hold of such, then we may the more quickly affect the others.

But what has experience shown? Merely that the cultivated and respectable and scientific have laughed at Theosophy, and never would have paid it any attention if not forced to. A very prominent scientist, Prof. Crookes, early became a member of the London Lodge, but nothing has resulted therefrom to the distinct benefit of the movement. Many attempts have been made in the parlors of the rich, with hardly any result; certainly not enough to justify the outlay of strength and time. The theosophical propaganda has gone forward in the face of considerable opposition and coldness from the so-called better classes. Very true it is that the working, laboring classes have not pushed it, nor do they, as a whole, know a very great deal about it; yet that indefinite section of the working classes sometimes called the "middle class" has been its great propagator and supporter.

As to understanding the doctrines, it is my opinion that this is as easy for the uneducated as for the educated. Indeed, in some cases, over-education has been a bar, and deep intellectual study of Theosophy has led to a want of comprehension of the principle of Brotherhood and to a violation of it. The purpose and aim of Theosophy in the world is not the advancement of a few in the intellectual plane, but the amelioration of all human affairs through the practice of Brotherhood. The theosophical doctrines show what Brotherhood is and how it is to be practised, and if we cannot succeed in the practice of it then we are *failures*. Brotherhood is more likely to arise in the ranks below than to spring from those above, for it cannot be declared that present conditions—even in governments abroad—are largely due to the better, the upper, the educated classes.

However—and here lies the duty of those Theosophists who have education—it is necessary to clearly explain the doctrines to the uneducated classes before these can grasp them. But when so ex-

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• NOTE.—This article was first printed in *The Theosophical Forum*, July, 1895.

plained, it will be found that in practice alone the doctrines are understood. We must not forget, in all this, that in America the proportion of illiteracy is not large, and hence in this land it is easier to propagate Theosophy among the masses. And history, the facts of to-day, amply prove this. —W. Q. JUDGE

DEVACHANIC LIFE AND TIME

The moral and spiritual activities find their sphere of effects in Devachan. For example, the views, physical attractions, etc., of a philosopher may result in the birth of a new philosopher, a king, a merchant, a rich Epicurean or any other personality whose make-up was inevitable from the preponderating proclivities of the being in the next preceding birth. Bacon, for instance, might appear in his next incarnation as a greedy money-getter with extraordinary mental capacities. But the moral and spiritual qualities of the previous Bacon would also have to find a field in which their energies could expand themselves. Devachan is such a field, hence—all the great plans of moral reform, of intellectual and spiritual research in abstract principles of nature, all the divine aspirations would in Devachan come to fruition, and the abstract entity, previously known as the great chancellor, would occupy itself in this inner world of its own preparation, living, if not quite what one would call a conscious existence, at least a dream of such realistic vividness that none of the life realities ever could match it. And this dream lasts until Karma is satisfied in that direction, till the ripple of force reaches the edge of its cyclic basin, and the being moves into the next area of causes. This it may find in the same world as before, or another, according to his or her stage of progression through the necessary Rings and Rounds of Human development.

. . . No, there are no clocks, no timepieces in Devachan, though the whole Cosmos is a gigantic chronometer in every sense. . . . I may remind you also that *time is something created by ourselves;* that while one short second of intense agony may appear, even on earth, as an eternity to one man, to another more fortunate, hours, days and sometimes whole years may seem to flit like one short moment. Time is not a predicate conception, and can therefore neither be proved nor analyzed according to the methods of superficial philosophy, and unless we learn to counteract the negative results of that method of drawing our conclusions as agreeably to the so-called system of pure reason and to distinguish between the matter and the form of our knowledge of sensible objects, we can never arrive at correct, definite conclusions.—A MASTER'S LETTER.

AMONG YOUTH-COMPANIONS

"TONIGHT'S problem is one of moral schizophrenia," said Janice, as the meeting opened. "It's a problem quite commonly recognized among students of human nature: Why do we almost always know better than we do, and yet not do it?

"Think how often a man will discover and approve a new standard of conduct, accept it as a natural program for a truly human being—and then not long afterward wake up to the fact that he is still acting from the old basis! He agreed to the new basis, saw that it was rational, and determined to work according to it. Yet for all that he neglects it in practice. I suppose it's happened to all of us, but every time the realization hits you, it seems stranger than before."

"There's no question, of course, but that will is stronger than habit, and that resolution can change any nature," Dave observed. "Perhaps the trouble is that what we usually think of as resolve is not the real power at all. Vague imaginings of moral firmness do not begin to approximate the determination necessary to overcome psychic habits and personal desires. It takes a tremendous effort of will to change our way of life, whether we release the energy all at once in a radical shift, or use it constantly in a sustained battle against the *kama*-man."

"Janice mentioned approving a standard of morality," Martinez said. "But isn't it true that often when we say we 'see' a truth, we actually have only casually recognized it? And that's no better than carelessly adopting what seems to be true without making sure that it really is. In order for a plan of action to be successful, it must be vividly imagined, clearly conceived by the mind. Whatever we do, imagination must link will and action, end and means."

"It's all related, in a way, to the occult art of precipitation that Mr. Judge tells of in the article reprinted in THEOSOPHY for August," Gail put in. "Precise exercise of the mind, control of the imagination and direction of the will are all needed for the process of precipitation and are, in a lesser degree, used in precipitating any action from the plane of thought to this lower plane. In order to do anything, we must transfer the desire to act from one plane to another, down through our whole nature. And yet we 'imagine' we can start a higher life just by realizing for a moment that we should! That *would* be a miracle."

"A passage I was going to contribute as an Outside World Contact fits in here," Max remarked. "It's from a *New Statesman and Nation* review of the new book by H.G.Wells, *'42 to '44; a Contemporary Memoir upon Human Behaviour during the Crisis of the World Revolution.* The reviewer, T. C. Worsley, concludes:

> Personalities which are caught in an emotional conflict commonly exalt Reason, as if by a flight to the Upper Air they hope to escape the storms on the ground. But however brilliantly they think, however splendid their rational visions, at the behaviour level their conflict remains and confounds all they think or want to think. Rational, or even good behaviour can only be expected at a certain level of development, and until a sufficiently large proportion of the world reaches it revolutions will remain the clumsy bunglings Mr. Wells deplores, and men the semi-savages who bungle them. Perhaps too much faith has been put in Reason or, to put it another way, we are only just learning that maturity is a pre-condition of it. Since the eighteenth century there have been Rationalists enough to unravel the most desperate tangles; it is the will to unravel them among ordinary people that has been, and still is, deficient.

It seems we all have moments of clear perception, and they are worth much. But after a while the inspiration fades out somewhat, loses 'potency,' so to say."

"And don't you think that's just what individual study and work are for, in the theosophist's life?" King asked. "Devotion to wisdom and the life that leads to wisdom will join those clear moments together until we have a steady light of knowledge to see by."

"I was thinking, too, about the alliance between personality and reason," Alayne commented, "and how dangerous the two are together, with no higher court of review for their decisions. Reason can so easily be corrupted to defend and excuse the personal man. The merely habitual becomes 'normal' and 'natural,' and an actual vice is camouflaged as a convention, which is therefore a virtue of a sort. All a man thinks or wants to think, as Worsley said, is confounded at the behavior level, and following his 'reason' too often leads a man into the mires and bogs of rationalization. Categories of right and wrong acts are not sufficient guides for conduct. Men must know the *principles of right action,* and know them unshakably, inwardly and completely. Or else, inevitably, there will come a time when doubts will undermine their determination to do right."

"Mr. Wells is not alone in deploring the 'clumsy bunglings' men make of much-needed revolutions in their civilization," said Martinez then. "Nor is the reviewer unique in pointing out that it re-

mains for ordinary people to *will* to unravel the 'desperate tangles' mankind gets into. The idea that one man or group of men can settle the destinies of great majorities of the world's population is a fallacy that will one day join the personal god idea in oblivion—when the 'P. G.' idea itself is finally abandoned. The two fallacies go together, and will go out together."

"Speaking of ordinary people," Janice contributed, "the signs are that the common man is becoming a little more uncommon. Here and there he is waking up to his responsibility. Observing how his representatives use the power delegated to them by him and millions like him, he is understandably beginning to question if he could not find a better use for it himself. For many men, the era is past when an emotional flight from reality can give them 'escape' from the consciousness that they themselves must reform if the world is to be reformed."

"That brings out one of the hallmarks of truth, doesn't it?" observed King. "A false theory loses character and conviction as time goes on, particularly when we enter new areas of experience, but the truth only becomes truer, as we look at it with 'other eyes,' and from different standpoints. Thinking about Theosophy now, against the background of the new forces beginning to appear around us, we do not find that it must be changed to fit the changes, as happens with so-called scientific 'truth.' Instead, we discover that the Theosophical Teachers long ago anticipated the great trend now developing."

"They certainly prepared for the common man," Dave exclaimed. "And for the ordinary people who, they knew, would need answers, convictions, purposes and reasons. Men can all be theosophists, said H.P.B. Theosophy must be propagated among the masses, who are much more valuable than the so-called 'cultured classes,' wrote Mr. Judge. And so theosophists have it as their prime objective to make Theosophy available to as many as possible, wherever and however the opportunity is presented. The pressure of events will continue to drive many opening wedges into the race mind, and the promulgation of the teachings will in consequence take new avenues of effort. Just as the Companions are never 'done' re-discovering the philosophy, so they are never finished finding new ways and means to promulgate it."

OCCULT ARTS

III: Disintegration—Reintegration

JUST as we have seen that precipitation is known to material science in electroplating and other arts, so also is it true that in most departments of applied science disintegration is understood, and that here and there reintegration of such substances as diamonds has been successfully accomplished. But these are all by mechanical or chemical processes. The question here is, whether—as in respect to precipitation—the occult powers of man and nature can bring about the results. Has any one ever reduced a solid object to impalpable powder and then at a distant place restored the object to its former state? And, if so, how is it done? As to the first, I can only say that I have seen this done, and that many testimonies have been offered by others at various times for the same thing. In the records of Spiritualism there are a great many witnesses to this effect, and accepting all cases in that field which are free from fraud the same remarks as were made about precipitation apply. With mediums it is unconsciously done; the laws governing the entire thing are unexplained by the medium or the alleged spirits; the whole matter is involved in obscurity so far as that cult is concerned, and certainly the returning spooks will give no answer until they find it in the brain of some living person. But the fact remains that among powerful physical mediums the operation has been performed by some unknown force acting under hidden guidance, itself as obscure.

This feat is not the same as apportation, the carrying or projecting of an object through space, whether it be a human form or any other thing. Buddhist and Hindu stories alike teem with such apportations; it is alleged of Apollonius the Greek, of Tyana; Christian saints are said to have been levitated and carried. In the Buddhist stories many of the immediate disciples of Buddha, both during his life and after his death, are said to have flown through the air from place to place; and in the history of Rama, some ascetics and Hanuman the monkey god are credited with having so levitated themselves.

So many metals and minerals may be volatilized that we may take it as a general rule that all—until an exception is met with—are volatile under the proper conditions. Gold is slow in this respect, some observers having kept it heated for two months with

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Note.—This article was first printed by Mr. Judge in *The Path* for December, 1893.

no loss of weight, and others found a small loss after exposing it to violent heat; a charge of electricity will dissipate it. Silver volatilizes at red heat, and iron can also be similarly affected. But when we come to wood or softer vegetable matter, the separation of its atoms from each other is more easily accomplished. The process of disintegrating by the use of occult forces and powers is akin to what we can do on the material plane. The result is the same, however the means employed may vary; that is, the molecules are pressed apart from each other and kept so. If by mechanical, chemical, and electrical processes man can bring about this result, there is no reason, save in an asserted unproved denial, why it may not be done by the use of the mind and will. Rarity or unusualness proves nothing; when the telegraph was new its rarity proved nothing against its actuality; and it is every day becoming more the fashion to admit than it is to deny the possibility of anything in the realm opened up by our knowledge of electricity, while the probability is left merely to suspended judgment.

Passing from material science to the medical researches into hypnotism, we find there the stepping-stone between the purely mechanical physical processes and the higher subtler realm of the mind, the will, and the imagination. Here we see that the powerful forces wielded by the mind are able to bring about effects on bone, flesh, blood, and skin equal in measure to many processes of disintegration or volatilization. But in every-day life we have similar suggestive facts. In the blush and the cold chill which come instantaneously over the whole frame, spreading in a second from the mental source, are effects upon matter made directly from mind. Even a recollection of an event can easily bring on this physical effect. In hypnotic experiments the skin, blood, and serum may be altered so as to bring out all the marks and changes of a burn or abrasion. In these cases the mind influenced by another mind makes an image through which the forces act to cause the changes. It is possible because, as so often asserted by the ancient sages, the Universe is really Will and Idea, or, as is so well put in a letter from one of the Adepts, "the machinery of the cosmos is not only occult, it is ideal: and the higher metaphysics must be understood if one is to escape from the illusions under which men labor and which will continually lead them into the adoption of false systems respecting life and nature in consequence of the great 'collective hallucination' in which modern scientific persons glory so much, but which they do not call by that name."*

* From an unpublished letter.

So much, then, being briefly premised, it is said by the schools of occultism, known not only since the rise of the Theosophical movement but followed for ages in the East and continued down to the present day in India—that the trained man by the use of his will, mind, and imagination can disintegrate an object, send it along currents definitely existing in space, transport the mass of atoms to a distant place, passing them through certain obstacles, and reintegrate the object at the given distant spot exactly with the same visibility, limits, and appearance as it had when first taken up for transport. But this has its limitations. It cannot ordinarily be done with a human living body. That would require such an expenditure of force and so interfere with the rights of life that it may be excluded altogether. Size and resistance of obstacle have also to do with success or failure. Omnipotence of a sort that may transcend law is not admitted in Occultism; that the Adepts pointed out when they wrote that if they could at one stroke turn the world into an arcadia for lofty souls they would do so, but the world can only be conquered step by step and under the rule of law. It is the same in all operations that copy nature either chemically or mechanically. Hence it is said in these schools that "there are failures in occult art as well as among men." Such failures come from an inability to cope with limiting conditions.

We can analyse the phenomenon of disintegration and transport of mass of matter and reintegration in this way: There is the operator who must know how to use his will, mind, and imagination. Next is the object to be dealt with. Then there is the resisting obstacle through which it may have to pass; and the air, ether, and astral light through which it travels. Lastly is the question whether or not there is the force called cohesion, by means of which masses of matter are held together within limits of form.

If it be said that the force known as gravity holds masses of matter together, we are reduced to accepting a more mysterious explanation for a common thing than the three persons in one God. But cohesion without any other postulate amounts merely to saying that masses of matter cohere because they cohere. Occultism, in common with the Vedantic philosophy, says that there is a force of cohesion which has its roots and power in the spirit and in the ideal form; and attraction and repulsion operate from the same base also. Further, that school holds gravitation to be but an exhibition of the action of these two—attraction and repulsion. Living masses such as vegetables, animals and men deal with matter in another

state from that which is in minerals, and exhibit the quicker action of disintegrating forces; while minerals go to pieces very slowly. Both kinds are compelled in time to fall apart as masses in consequence of the action of evolutionary law when they are left altogether to themselves; that is, the whole quantity of matter of and belonging to the globe is continually subject to the hidden forces which are moulding it for higher uses and turning it, however slowly, into a higher class of matter. The normal rate is what we see, but this normal rate may be altered, and that it can be altered by intelligent mind and will is the fact. This alteration of rate is seen in the forcing processes used for plants by which they are made to grow much faster than is usual under common conditions. In the same way in masses of matter which will surely go to pieces in the course of time, long or short, the molecules may be pushed apart before their time and held so by the trained will. That is, the force of repulsion can be opposed to natural attraction so as to drive the molecules apart and hold them thus away from each other. When the repulsion is slackened, the molecules rush together again to assume their former appearance. In this case the shape is not altered, but the largely diffused body of molecules retains its shape though invisible to the eye, and upon appearing to sight again it simply condenses itself into the smaller original limits, thus becoming dense enough to be once more seen and touched.

When a small object is thus disintegrated by occult means it can be passed through other objects. Or if it is to be transported without disintegration, then any dense intervening obstacle is disintegrated for a sufficient space to allow it to pass. That the latter is one of the feats of fakirs, yogis, and certain mediums can be hardly a matter of doubt except for those who deny the occult character of the cosmos. Alleged spirits in respect to this have said, "We make the intervening obstacle fluid or diffused, or do the same thing for the object transported," and for once they seem to be right. A gentleman of high character and ability in the northwest told me that one day a man unknown in his village came to the door, and exhibiting some rings of metal made one pass through the other, one of the rings seeming to melt away at the point of contact. H.P.Blavatsky has narrated to me many such cases, and I have seen her do the same thing. As, for instance, she has taken in my sight a small object such as a ring, and laying it on the table caused it to appear without her touching it inside of a closed drawer near by. Now in that instance either she disintegrated it and caused it to pass into the drawer, or disintegrated the drawer for a sufficient space, or she

hynotized me with all my senses on the alert, putting the object into the drawer while I was asleep and without my perceiving any sort of change whatever in my consciousness. The latter I cannot accept, but if it be held as true, then it was more wonderful than the other feat. The circumstances and motive were such as to exclude the hypnotizing theory; it was done to show me that such a phenomenon was possible and to give me a clue to the operation, and also to explain to me how the strange things of spiritualism might be done and, indeed, must be done under the laws of man's mind and nature.

Next we have the intelligent part of the matter to look at. Here the inner senses have to act under the guidance of a mind free from the illusions of matter, able to see into the occult cosmos behind the veil of objectivity. The will acts with immense force, exerting the powers both of attraction and repulsion as desired; knowledge of occult chemistry comes into use; the currents in the astral light or ether have to be known, as also how to make new currents. Those who have seen into the astral light and looked at the currents moving to and fro will understand this, others will either doubt, deny, or suspend judgment. The imagination as in the case of precipitation, is of prime importance; for in these things imagination is the sight and the hand of the mind and the will, without which the latter can accomplish nothing, just as the will and brain of a man whose arms are cut off can do nothing unless others aid him. But mind, will, and imagination do not re-construct the disintegrated object, for as soon as the dispersing force is slackened from its hold on the mass of molecules, the imagination having held the image of the object, the atoms obediently and automatically rearrange themselves as before.

All this may seem fanciful, but there are those who know of their own knowledge that it is all according to fact. And it is doubtless true that in no long time modern science will begin, as it is even now slowly starting, to admit all these things by admitting in full the ideal nature of the cosmos, thus removing at once the materialistic notions of man and nature which mostly prevail at the present day.

WILLIAM Q. JUDGE

ON THE LOOKOUT

"Alcoholics Anonymous"

A sure cure for the chronic alcoholic has long eluded physicians, priests and ordinary people, who have tried every inducement, every treatment, in vain. But "Alcoholics Anonymous" has found that a high percentage of successes result when an "incurable" alcoholic works for self-mastery under the guidance of another "incurable"—who has already won self-mastery. The most recent story of this "remarkable organization" is told in three feature articles of the New York *World-Telegram,* June 26-28. The writer, "Earl Holt," himself an "AA" member, tells anonymously the history of one of the founders, who is referred to as "Bill the Broker." Bill "separated from alcohol" with the help of a friend who had won the fight by taking hold of "a simple religious idea and a practical program of action." Then, Bill and his friend together started "Alcoholics Anonymous," ten years ago, and now more than 12,000 persons are enrolled with them, the majority having joined since 1939. About 325 communities in the United States and Canada have AA groups, whose "therapy" is found extremely effective. "Meeting others of their own type, hearing of their experiences, trials, disappointments and successes and the constant working with other alcoholics is conceded to be the basis for the achievements thus far recorded by AA."

AA Methods

The *World-Telegram* writer reports that there really is no secret to AA methods of rehabilitating the alcoholic, and quotes "Bill the Broker":

> Doctors and clergymen often throw up their hands when, after exhaustive treatment or exhortation, the alcoholic still insists: "But you don't understand me. You never did any serious drinking, so how can you? Neither can you show me many who have recovered."
>
> Now, when one alcoholic who has been cured talks to another who hasn't, such objections seldom arise, for the new man sees at once he is talking to a kindred spirit, one who understands. Neither can the recovered AA member be deceived, for he knows every trick, every rationalization of the drinking game. So the usual barriers go down with a crash.
>
> Mutual confidence, that indispensable of all therapy, follows as surely as day does night. And if this absolutely necessary rapport is not forthcoming at once, it is almost certain to develop when the new man has met other AA's. Someone will, as we say, "click with him."

"Most Important Single Thing"

Two tributes to the work of AA are given, the first by Dr. Harry Emerson Fosdick, who says, "I consider this development of Alcoholics Anonymous to be the most important single thing that has happened in my lifetime for the help of those enslaved by drink." Dr. C. Dudley Saul, chief of the department of medicine and medical director of St. Luke's and Children's Medical Center, Philadelphia, is nationally recognized as an authority on the action of alcohol on allergic persons. He writes of AA:

> With the group treatment such as is carried out by Alcoholics Anonymous the patient finds at once friends—real friends, men and women who know what he has suffered and why. There is no longer loneliness. There is understanding and help. He discovers a cleaner, happier way of life. He loses his resentments and hatreds. He corrects his faults. He becomes honest with himself and recognizes a power greater than man that he can turn to for advice. He no longer cares to drink.
>
> The results are miraculous, indeed.

"Courage to Change"

At the close of a recent address, Bill the Broker gave what may be regarded as the maxim of AA endeavour: "God grant us the serenity to accept the things we cannot change, courage to change the things we can, and wisdom to know the difference." In connection with the reference to "God," and to a "power greater than man," Bill the Broker's original experience with his friend who "got religion" is of interest. Bill recounts:

> I had always believed in a Power greater than myself. I was no atheist. . . . But there remained in me the vestiges of my old prejudice. The word God aroused a certain antipathy. I could go for such conceptions as Creative Intelligence, Universal Mind or All Powerful, but I resisted the thought of a God, however loving His sway might be. I've since talked to hundreds who felt the same way.
>
> My friend suggested what then seemed like a novel idea. He said: "Why don't you choose your own conception of God?" That statement melted away the icy intellectual mountain in whose shadow I had lived and shivered for so many years. It was only a matter of being willing to believe in a Power greater than myself. Nothing more was required to make a start. Upon a foundation of complete willingness I might build what I saw in my friend. Would I have it? Of course I would!

He then went back to the hospital, where his friend visited him, and Bill talked over his "problems and deficiencies":

> I expressed a willingness to approach individuals I had injured, admitting my wrong. I was to right all such matters to the best of my ability. Simple, but not easy; a price had to be paid. It means destruction of all self-centeredness.
>
> These were revolutionary and drastic proposals, but the moment I fully accepted them the effect was electric. There was a sense of victory, followed by such a peace and serenity as I had never known.

"A Design for Living"

After leaving the hospital, Bill and his wife took up enthusiastically the idea of helping other alcoholics. At first, Bill relates, "self-pity and resentments sometimes nearly drove me back to drink," but he found that when all other measures failed, he could save the day by working with another alcoholic:

> Many times I have gone to my old hospital in despair. On talking to a man there I would be amazingly lifted up and set on my feet. Truly, it is a design for living.
>
> We of Alcoholic Anonymous feel we need look no further for Utopia. We have it right here with us now.

Psychologically, it is significant that self-centeredness had to be destroyed in order that Bill could cure himself of the alcohol habit, that care for others sustained his faith and hope when he could not sustain them, and that a power greater than himself had to be believed in, for behind all of these the theosophist can see the fundamental affirmation Bill made—the power of Self over self. While in bondage to his lower self, with its animal habits, its doubt and despair, its weakness and wavering, he could do nothing for himself. But faith in a great Power whose strength he could call for and rely upon, gave him the "courage to change," and the free and selfless desire to help others aroused his will. The power, the courage and the will did not, however, come from outside himself, for these are not qualities the human being can import. They are eternally his, within, and wait only to manifest themselves as the ego provides the means and opportunity. No man can "give" hope to another. The most he can do is to help that other arouse hope in himself.

"Faith Cure"

Bill discovered in experience what Paracelsus recorded in the words: "Faith must confirm the imagination, for faith establishes the will." He proved, also, the truth that as devotion to the interests of others is the first step in true occultism, or moral and spiritual regeneration, so it must also be the first step toward psychologi-

cal and physical health. It has been noted in the treatment of the insane that in many cases their cure begins when they can be induced to think of and consider other people, when their attention is turned from themselves. The connection of moral habits with psychological disorders, and hence with physical diseases is evident here, and it can be safely predicted that as pathology becomes more philosophical, more cognizant of the interrelation between man's ideas, morality, feelings and physical condition, science will find more basic and more effective ways to preserve health and prevent disease. (The basic theosophical teachings on the principles of health are brought together in the pamphlet, "The Laws of Healing," together with an analysis of current theories of disease and physical and "mental" therapy.)

PROBLEMS OF ALCOHOL

Another approach to the alcoholism problem was made recently by Professor Anton J. Carlson, president of the American Association for the Advancement of Science and also president of its Research Council on Problems of Alcohol, who suggested (New York *Times,* June 21) that a small share of the taxes collected by government agencies from the liquor business be appropriated for the study and prevention of chronic alcoholism. He also urged that the liquor industry itself utilize five to ten percent of the large sums spent annually in promoting the sale of their products "for a long-time research on the cause, prevention and therapy of alcohol addiction." The work of the Research Council was noted in THEOSOPHY (XXVII, 210) at the time the organization was formed, in October, 1938, and the difficulties of a materialistic approach to this problem were then forecast.

The suggestion of Professor Carlson, that the liquor industry set aside a fund for the investigation of the evils arising out of its business denotes a strange attitude toward the problem of alcoholism. Can those who profit from the manufacture and sale of liquor be expected to further a cause which, if honestly pursued, must mean the ruination of their business? The only motive the alcohol interests could have in joining such an investigation would be to establish the theory that only excessive drinking is unhealthy, and that the moderate use of spirits is desirable, if not actively beneficial. In fact, the liquor distributors have been for some time engaged in propaganda of this sort (THEOSOPHY XXVI, 47). May it not be, also, that some of the Council members themselves believe that the trouble lies not in alcohol, but simply in too much alcohol?

"Very Deleterious Influence"

Theosophy holds that only a little of this practice does *not* deliver a man from great risk. Madame Blavatsky wrote in the *Key to Theosophy,* in one of her few direct injunctions to those who would be theosophists:

> [Wine and spirits] are worse for his moral and spiritual growth than meat, for alcohol in all its forms has a direct, marked, and very deleterious influence on man's psychic condition. Wine and spirit drinking is only less destructive to the development of the inner powers, than the habitual use of hashish, opium, and similar drugs.

It is significant that H.P.B.'s most unequivocal statements on what a man should or should not do are reserved for warnings on the grave consequences of liquor drinking, which has, she says, the effect of paralyzing the higher centers of the brain, and thus prohibiting the development of those faculties and powers which make higher knowledge accessible and the higher life possible to man.

Karma and Responsibility

The June 11 dispatch from Karl H. Von Wiegand is another in a series of references to Karma in the popular press (see "From East to West," in the February Theosophy, and "Cross-reference to Karma," p. 274 in the April issue). As the ideas expressed are not new to theosophists, Von Wiegand's words need no comment, but they will be welcomed by students of H.P.Blavatsky and William Q. Judge as evidence that the race mind is changing by enlargement, and that again the era is approaching when, as in the latter part of the last century, the doctrines of Theosophy will be freely discussed in the periodicals of the day. Von Wiegand wrote, in reference to the WHY? people ask "in this great strain and stress where every spiritual and moral factor is put to the severest test":

> We like to call it "fate."
>
> We feel that we are helpless in the vortex of a maelstrom of irresistible and uncontrollable forces that sweep us hither and thither in this Saturnalia.
>
> It gives us relief to believe that God has predestined it and that we have no share in the responsibility for what has come over us.
>
> It is mankind's futile "escapist" effort.
>
> This earth, one of the one billion times one billion number of worlds, planets, stars, moons and suns that astronomers say comprise the vast universe whose borders have not yet been discovered, is governed by certain immutable laws, and mankind with it, just as the tiny cells must respond to the laws that govern the human body, its growth, its health and its diseases.

The law of cause and effect—the law of karma—is one of the basic laws under which all mankind lives. From it there is neither appeal nor escape. It is not fate nor predestination.

It is energized and actuated by individual and collective thought, word and deeds of mankind, good or evil, as the power of His will and His desire chooses. The effect will be according to the causation.

Holy writ—which is the constitution and fundamental spiritual and moral law of this christian civilization, puts it very simply. . . .

"As ye sow so ye shall reap."

It means that the fruit and the harvest can be only of the same kind as the seed sown or root planted and that this law applies no less to the world of mankind's thoughts, words and acts, than it does to the world of nature.

Were that basic and inescapable law universally realized, understood and obeyed, we would understand the war and its roots, and we would have no need of anxiety about the kind of peace to be made.

If we believe that simple law laid down in the Bible—and it does not change it or alter in the slightest its operation if we do not accept it—then the two billion people on this earth collectively are responsible for the condition of mankind, for the state of the world, for the wars, for the peace to come and for our future weal or woe.

Electrical Diagnosis of Cancer

A rapidly growing development in the field of medical research is the diagnosis of disease by means of electrical responses and emanations. These methods as applied to the brain and heart are already well established (THEOSOPHY XXXII, 185). Now comes a Peruvian physician who claims to be able to detect cancer of the stomach by electrical means. As reported in the New York *Times* of July 12:

An electrical method that its originator maintains reveals cancer of the stomach in its early stages, before it can be detected by X-rays, was described yesterday . . . by Dr. José Risco, Peruvian physician, who has been carrying on research on cancer at the Institute for Scientific Investigation, University of Havana, Cuba. . . .

The method consists of inserting a tube containing two electrodes into the stomach and determining the electrical conductivity of the stomach by means of a galvanometer. Experiments on animals and more recently on 200 human cases, Dr. Risco reported, have revealed that in the presence of cancer in the stomach the electrical conductivity is from two to six times higher than in the normal stomach. When a non-malignant ulcer is present, the conductivity remains normal, he said.

A similar method for detecting early stomach cancer, by far the most prevalent form of cancer among males in the United States, was reported in April, 1942, by Dr. Edmund N. Goodman of the College of Physicians and Surgeons, Columbia University, who found that the electrical potential of the stomach, after the ingestion of milk, had one characteristic pattern for normal persons, another for benign stomach ulcers and a third for stomach cancer.

Whence These Electrical Manifestations?

Dr. Risco's experiments appear to indicate that stomach cancer can be detected before X-rays show it and before the presence of any other observable objective symptom of the disease. How explain and account for these premonitory electrical signs? What is their source? Science itself has answered this to a certain extent. The experiments of Drs. H.S.Burr and F.S.C.Northrup and their discovery of an electro-dynamic field surrounding and penetrating the body throw light on these questions (THEOSOPHY XXVII, 514; XXIX, 358 and 408). Theosophy teaches that the ultimate source of these electrical manifestations is the One Homogeneous Life, for Life is Light and both are ELECTRICITY. The immediate source of the electrical currents and emanations of the physical body is its pattern or astral body and also the principle of Prana or vitality. The astral body is electrical and magnetic in essence, and Prana, or the aspect of life animating the mortal frame of man, is also of an electrical and magnetic nature. Since progress of all disease is from within without, electric instruments can detect the on-coming symptoms of disease before it has begun to show itself clearly on the objective plane. Mr. Judge in his article, "Replanting Diseases for Future Use," discusses the passage of diseases from inner planes and their final outlet through the body:

> As Patanjali put it ages ago, in mind lie planted all seeds with self-reproductive power inherent in them, only waiting for time and circumstances to sprout again. Here are the causes for our diseases. Product of thought truly, but thought long finished and now transformed into cause beyond our present thought. . . . Hence the great sages have always said we have to let the Karmic effects roll on while we set new and better causes in motion, and that even the perfect sage had to endure in his bodily frame that which belongs to it through Karma.
>
> The inner anatomical structure should also be known. The ethereal body has its own currents—nerves, for want of a better word. . . . The inner currents emanate from their own centers and are constantly in motion. They are affected by thoughts and the reflection of the body in its physiological changes. They each act upon the other

> incessantly. . . . The seeds of disease being located primarily in the mind, they begin to exhaust themselves through the agency of the inner currents that carry the appropriate vibrations down upon the physical plane. If left to themselves—aside from palliations and aids in throwing off—they pass out into the great crucible of nature and one is free from them forever. Therefore pain is said to be a kind friend who relieves the real man of a load of sin.

DIAGNOSIS AND CURE

It follows as a reasonable and logical deduction from the experiments performed and conclusions reached thus far by scientists and physicians that practically every form of disease is capable of being diagnosed by means of electrical devices of various kinds. The time may come when there will be a fairly complete science of such diagnosis. It is evident that such a science must possess a knowledge of what constitutes normal and healthy electrical and magnetic currents and emanations. Departures from the normal would indicate bodily disturbances of one kind or another. Would not this also suggest a means of cure? The cure would be attested by the re-establishment of normal and healthy electrical and magnetic circulation.

If disturbances in the physical body as well as in the finer vehicles have their origin in the mind and can be traced to wrong and selfish thinking, then it follows that change of thought will re-establish harmony in every part of man's constitution. But this does not mean, as Mr. Judge points out in his article, that bodily ills which have already begun to manifest as physical diseases, can be cured by change of thought. Disease is the "product of thought truly, but thought long finished and now transformed into cause beyond our present thought." While physical illness should be dealt with by physical means and the best therapeutic knowledge available, we can begin now to set up causes which will produce bodily health in the future. In the words of Mr. Judge: "The world could get along with what disease there is, if it only turned attention to higher ethics and altruistic endeavor. For after a few centuries of right living the nations would have purged themselves and built up a right moral building well founded on the rocks of true philosophy, charity and love."

"HISTORY REVITALIZED"

A New York *Times* editorial (July 24) complained that our national school system does not give students an adequate understanding of the historical development of our American institutions, and that surveys demonstrate that it is time the material of our present

history books be overhauled. The editors probably had in mind the *Times'* own history survey of April 4, 1943, which revealed widespread ignorance among college students of some basic and elementary facts of American history and democracy. The result of this survey was widely commented upon by educators and other prominent men (see Lookout, THEOSOPHY, September, 1943). The present *Times* editorial elicited a reply from Sidney R. Packard, Professor of History at Smith College:

> Overhauling the material of our history courses, as urged this morning in your excellent editorial, "History Revitalized," will never solve the problem. Our students will merely be crammed, more or less successfully, with a slightly different surfeit of facts.

RE-EXAMINATION OF PURPOSES

> What is needed, and needed very badly, is a re-examination of the purposes of the study of history in our schools and colleges. It will be relatively easy to work out proper methods, once the main objectives are clear.
>
> If the main purpose of the study of history is to pour information into the heads of our students, our present methods are probably sound. If it is to enable the students to acquire "historical-mindedness"—i.e., some measure of objectivity, some realization of both historic change and historic continuity in human affairs, some skill in both analysis and synthesis in connection with political, economic and cultural problems, etc.—our present methods are bad.
>
> In the latter case we shall probably have to abolish the textbook, at least in its current over-developed form. We may even have to restore the determination of the nature and scope of our history courses to their teachers. We may even have to insist on having teachers capable of assuming such responsibility.
>
> Why not change the campaign for more history into an even more intensive drive for better history? (N. Y. *Times,* July 26.)

WHAT OUR HISTORY EDUCATION LACKS

Professor Packard's remark that our present teaching of history is lacking in a clear perception of any underlying purpose is in the main true. Is there an undercurrent of purpose below the surface of historical events, or is history a meaningless series of kaleidoscopic changes? What is meant by historical continuity, and how can it be traced? Will a study of political, economic and cultural changes and problems reveal history's purpose and objective? Theosophy teaches that political and economic conditions are but effects and reflections of causes which must be sought for in the

soul of man himself. Human history is the drama of the Soul's evolution, and it is the Everlasting Soul which is the basis of all historical continuity. Without a true philosophy of history, the study of mere events possesses little significance. The common adage that history repeats itself acquires meaning only in the light of karma and reincarnation, for the periodic return of the same Egos, with the same tendencies and aspirations, explains the similarity of certain historical periods separated in time and place, yet somehow mysteriously connected.

"The Deposit of History"

V. S. Pritchett, reviewing J. B. Trend's *The Civilization of Spain,* in the *New Statesman and Nation* (June 17), points a feature of the book and at the same time describes a method of recording "history" which is far superior to the data-collection method:

> Although compressed [the book] does not skip what ought not to be skipped, nor does it distort. It confines itself to the implications of politics. In each period from the earliest days Professor Trend concentrates on the deposit of history rather than the making of it, the thought of the time, the achievement and the failures. . . .
>
> The story is an extraordinary and disturbing one. As one reads it again one notes a score of warnings. It seems, for example, that nations, like individuals, may be stamped by emotional fixations: thus the long fight against the Moors seems to have implanted the habit of belief, which was never sufficently at rest to change into reflection, thought or inquiry. Continuous war led the mind to turn to the dramatic, not to the philosophical, to the immediately useful or tactical, and not to the theoretical. Ramon y Cajal, the distinguished Spanish scientist, attributed the paucity of science in Spain chiefly to the failure to produce scientific theory. The scientific mind, such as it was, turned to the purely useful. His second reason was that political instability prevented the formation of those anonymous groups of scientific workers who must lie behind the great figures and great discoveries. Everywhere, after the huge and glorious effort of Spain in the 16th century, there is a failure of what might be called the creative social instinct in the individual. . . . When we say that the Spaniards are enormous individuals, that their social failure has been compensated by a huge access of private stature, I think we are mistaken. They have an archaic individuality which is sufficient to their particular town or village, but which dwindles when they are taken out of it into the modern world. The formlessness of so much Spanish writing, its dramatic brilliance, but hollowness of thought, illustrates the incompleteness of the Spanish individual whose social instinct has atrophied. The Spaniard *is* something, but he becomes nothing.

The "deposit of history," in theosophical terms, is the Manasic essence of experience, that portion selected by the Thinker, "the immortal who carries the results and values of all the different lives lived on earth or elsewhere." The details of history, or the history of detail, is scarcely interesting or instructive of itself. Details and facts serve thought best as illustration and example—their meaning is not intrinsic, but derived from the moving ideas and principles which animate them.

Manasic History

Lewis Mumford, in his latest book, *The Condition of Man,* asserts that no man can expect to understand current events unless he has some degree of mastery over the history of the last several centuries. Such a "pre-requisite" in history would be hardly possible to accomplish, as history is presently taught, for the assimiliation of a half-dozen history books takes more time and effort than the mass of people could assign to it, even if enough teachers and equipment were available for the experiment. But the substance of history, the essence of long years of human struggles, the net result of trials of one theory after another—can all be stated in short space and few words. The incontestable principles emerging from the panorama of events, and the tried and true formulas for social progress discovered by nations and peoples, should be in the possession of every citizen, of all nations. Policies of action must be judged by their long-range effects and influence, and where else but in history can we find, without any loss of time, the facts with which to evaluate the true merit of a program of social evolution?

The day will come when History will be a study of ideas and principles; when classwork will be thoughtful discussion, not mechanized recitation; when teachers will be free to guide and direct thought and inquiry; when, as Professor Packard suggests, history courses will be flexible instead of stereotyped, and their nature and scope become the responsibility of the individual teacher. Then, history will be of practical use to the student, and he will benefit the community through his assimilation of the *lessons* of the past.

"Brazos Caidos"

The wave of revolution and general strikes that is sweeping Central America has already toppled two petty dictators from their seats of authority and has been threatening others. Commentators have seen in the effectiveness of these "brazos caidos" ("arms

down") strikes the emergence of a new revolutionary technique, patterned after the non-violent resistance of Gandhi (see THEOSOPHY XXIX, 537; XX, 376, and XXI, 235), which may in time "revolutionize" revolution itself. It is doubtless a good thing for the romantic ideal of bloody barricades in the streets of Paris to be replaced by a less sanguine method of revolt. Civil disobedience, as some observers have predicted, may be the only intelligent means of dealing with the extraordinary power of the modern State when it becomes unbearably oppressive, and the successes of these democratic revolutions in the small countries of Central America will not be lost to the reformers working in other lands. When unarmed millions act as one in resistance to tyranny, the tyrants must fall.

"THEOSOPHIST-DICTATOR"!

But of peculiar interest to students is the fact that one of the Central American dictators driven from power, Maximiliano Martinez, of El Salvador, claimed to be "a theosophist," and that after he fell from power he said he was going to retire to his "theosophic studies." It comes as something of a shock to learn that this man, while parading his theosophical beliefs, "did not hesitate to torture or destroy his foes," as one account of his rule relates. After Martinez had fled across the border to Guatemala, the claim he had made to being a theosophist was exploited to the full by the Catholic Church, as a means of discrediting all theosophical ideas. Thus the Salvadorean revolution has turned into an ideological victory for Catholicism!

It should be clearly understood, however, that the "Theosophy" current in those parts is almost entirely of the Besant-Leadbeater variety. A small group of students did all they could to dissuade Martinez from his disastrous course, appealing to him not to carry out his program of executions of the civilian leaders of an unsuccessful military revolt which preceded the non-violent general strike. But he was adamant in his determination to fulfill what he termed "the law." This clear choice of violence and killing by the head of a government, in order to suppress rising protests against prolonged exploitation and injustice, should call into serious question Martinez' power to apply Theosophic principles. The whole event of the Salvadorean revolution serves to emphasize the extraordinary responsibility of all Theosophists to practice what they preach.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to the

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